Weasel: Male, Age 29

Background Data

In contrast to all other subjects Weasel's role in the reservation community is a totally negative, destructive one, largely that of a supposedly vicious criminal. He was born and raised on an economically un-productive ranch, which for twenty years or more has been the location of continuous drinking parties. Weasel was raised within a circle of a pack of older brothers, half-brothers, and step brothers, all of whom were bigger, stronger, and more capable than he. His father has been an alcoholic for thirty years and has rarely worked or contributed much to the organization of the family, which as a co-residential household usually included more than a dozen persons. In all, Weasel had 17 full and part siblings, half of whom are now deceased, three directly as a result of drinking, three from acts of violence or car accidents. 159* [156] [593] [733] [592] [165]

Weasel's formal education ceased when he was 15, in the ninth grade, at which time he was arrested on a burglary charge. Since then he has spent six years in reformatories or penal institutions. He was tested while in jail on an assault charge. Shortly thereafter he was found not-guilty, then re-arrested and sentenced on a different assault with a deadly weapon charge to three years in the state penitentiary. [871] [674] [697]

Weasel has repeatedly moved out of the circle of the family group, only to fail "outside" and return to its sheltering arms. For a time Weasel was a professional boxer, but one without much skill or stamina. He never won a fight and his face shows the evidence of the capabilities of his opponents. His membership in this profession did not last long, and Weasel states, rather proudly, that the Boxing Commission expelled him "For conduct unbecoming a professional boxer." Weasel was once married (a common-law marriage, which for Weasel's primary reference groups is well sanctioned) but this lasted just 16 weeks. During this period Weasel stayed sober, the longest time he has spent without a drink since the age of 12. Weasel was consciously trying to reform himself, but now feels that he was a fool to ever try. Additionally, Weasel has repeatedly made a circuit of nearby towns and cities either singly or in the company of a brother or friend. These visitations have more of the character of raids than anything else, and Weasel is usually arrested in one or another place and either charged or shipped out of town. [542] [588] [681] [733] [156] [579] [697]

In addition to being a minor criminal Weasel is frequently also the scapegoat for the aggressions of stronger men than he. He constantly asks for trouble, but has never given any evidence that he can back of his threats with appropriate force. His successful acts of aggression have always been sneak attacks, or attacks on feeble old men or young boys. He seldom attempts to avoid the consequences of these actions, and, indeed, is frequently not able to do so, because of his extreme drunken condition. He seems to obtain some gratification from the minor prestige afforded his performances in these roles, but this gratification is highly personalized and is not recognized as appropriate by others. It may be that he has been attempting to build up his standing and reputation within his own circle by acting out the role of a "dangerous Indian," but it would seem that he has been singularly unsuccessful in this. One aspect of this behavior is his reputed skill with a knife. On two occasions he wanted to obtain vocational training, once as a barber, the other time as a butcher, both times implying that this would be a simple extension of his native talent. 159* 156 [186]

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

HÚMASHT LALÁKI NÉ-ULAKTA KAKÁSHASH.

DOCTOR JOHN TRIED BY THE CHIEFS.

OBTAINED IN THE KLAMATH LAKE DIALECT.

I. ACCOUNT OF DAVE HILL, SUBCHIEF.

*539
683
[115]

Shíllalsh hû't gû'ta. Tchúi sa tchû'ta nánka kukíaks, Tătĕmatchí'sh
A disease him invaded. Then they treated (him) several conjurers, (and) Aunt Susie

tchúta; tchúi sämtsálχa Doctor John a gén táwi; tû' táwipk, tatá Doctor
treated (him); then (she) discovered (that) Dr. John him bewitched; over there he bewitched (him), whom Doctor

Johnam snáwedsh shî'la. Tánkt tawî'pk; tchí hûnk sémtsalχ Tĕtĕmatsis,
John's wife was sick. That time he had bewitched (him); so it found out Aunt Susie,

ná-ast sémtsalχ. Tsúi Doctor John: "kî-î-á a nen Tĕtĕmatsis", ná-ast
thus she discovered (it to be). And Doctor John (said): "this lies Aunt Susie", so

Doctor John hémkank. Sákamka: "hû'nk ká-i mat pî'sh siúkat; kî'ya
Dr. John spoke. He denied it: "that man not him I killed; lies

mat hû'nk Tetĕmátsis!" ná-ashtak Doctor John hémkank.
this Aunt Susie!" so again Dr. John said.

[697]

Tsúi sa spû'lhî láp'ni illólash; nánuk hû'nk máklaks lóla Tetĕmatsí-
Then they locked (him) up for two years; about all the Indians believed Aunt

shash. Tsúi vûlá laláki, tsúi hémkank Doctor John, tû'm hémkank ná-asht:
Susie. Then inquired of (him) the chiefs, and said Dr. John, at length he spoke thus:

"Tuá nî wák giug shíukuapk? Tídshi a hû't híshuaksh, ka-ituálash shish-
"I wherefore should have (him)? killed Honest certainly man (was), with nobody quar-

tchák'nish; wák lish î'k lóli a nen Tetĕmatchíshash? At laláki hû'ntsak
relling; how is it ye all believe Aunt Susie? Now (ye) chiefs without reason

î nen lóla, kĕlámtsank sî'tk lû'dshna; ká-i nû hû'nk siúgat. Kátak nî nen
ye believe, closing your eyes-alike walk along; not I him killed. With verity I

hémkank, p'laîtalkni nû'sh shlä'popk hä'mkankst. Tuá nî shutä'-uapk
speak, the Most High me seen, as I speak. What I would have profited

shiúgok? nû yá ká-i nî a kúkamtchish gî'-uapk shíugok; tuá nî tála î'shka?
by murdering (him)? I certainly never I an old man would become, had I killed (him); what I money made?

tuá nî a tála ya î'shka shíugok? Tidsä'wank tchía, ká-i nî kánts shíuksh
what I money ever made by killing (him)? I am glad to be living, not I anybody to kill

sanahō'li; hä' nî klä'kuapk, húmashtak î tsókuapk kläkuî'sh gint nû'sh.
desire; if I shall perish, equally ye will perish as I have died.

Ká-i nä'd tchûssnî'ni máklaks nánuk käîla-nákant. Hû'ndsak tchí ínsh
Not we (are) immortal men all world all over. For no cause thus me

*539 683 [697] Tsúi Tétĕmadshish hû'nk shemtchálxa tawī'sht Doctor Johnash k̲'lekáp-
Then Aunt Susie discovered that had be- witched Dr. John the do-
kash; tsúi mbû'shant waitólank ná-ent waítashtka í'lktcha; Doctor Johnash
ceased; and next day being over on other day buried (him); Dr. John
tchī'sh sha shpúnshna, at k̲léwiank sha Doctor Johnash shpúnshampĕlank
also they conveyed, now after their return Dr. John taking along
shpúlhi, tchúi sha k̲á-ishnank skúkum-house mpámpatkia tchíkĕminatka.
imprisoned, and they locking the strong-house nailed (it) down with (iron-) nails.
Tchikéskni Shkélaksh tû'la shpúlhi Doctor Johnash. Tchúi tchiwī'xa
Tchikéskni Skélag with imprisoned Dr. John. And he sat in
hátokt, tchúi hû'ksha gä'mpĕle spulhí'tkuk. Păn ndă'ni tchĕk waitólank
therein, and those men went home after imprisonment. Again three at last days past
Shx̣élag gátpa ktû'tp'nuk pă'sh; tchúi Sx̣élag gä'mpĕle káyak hassasuákiank
Skélag came to bring (him) food; and Skélag returned not at all having spoken
Doctor Johnash. Păn géna Sx̣élag ndáni waitólank pásh ăníyuk; shû'lip-
to Dr. John. Again went Skélag three days elapsed victuals to bring; hand-
kank p'laíkni hak shéwana Doctor Johnash, P'lú toks lápĕni shéwana
ing from above there he gave (them) to Dr. John, Blow however twice gave
náyant waítashtat. Hû'kt pil nă'dshek; hû'ksha toks, nánka k̲á-i hû'masht
another on day. This one (was) the only one; those (men) (did), other (men) not like (him)
shéwanat shī'ukshtka gíug Doctor Johnash. Tchúshak lápi sha shíkĕnitksh
gave (any food) kill in order to Dr. John. Constantly two (men) they a pistol
[65] 12 shishī'tilatk shlíutuapkug hû'nk. Agency tchúi gépksht tapī' tī'ta shash,
were carrying in their dress to fire on him. To the Agency (they) had gone after a while they,
ktlugíulank k̲á-ishtish, tchúi wátch hátokt tkû'tkapksh shláank gĕ'hlap-
he kicked open the door-cover, and a horse there standing finding (he) mounted
tchapka, m'na únakam gatpĕnótash. Tchúi gī'ta hushótpa agency, tchúi
if, his son having come (with the horse). Then here he rode up to the agency, and
15 yá-uks-mĕnámksh gútpĕnank gulī'. Tchúi agencī'nish lákiash hashashu-
in the physician's house coming entered. And to the agent he ap-
ákia, Mínnĭash shahamúyank shnû'ntatka lákiash hashashuakítki gíug.
pl ed. for Minnie sending to interpret the agent for conversing with.

NOTES.

64, 1. In September 1877 Púkish, an elderly Indian, died after a very short illness on the western side of Upper Klamath Lake. The rumor that he had been bewitched and thereby feloniously killed by K̲ákash, one of the conjurers who treated him, soon gained credence, and the excitement in the tribe ran high. The first account of the occurrence was obtained by one of the subchiefs, who, with his colleagues, passed sentence over the unfortunate K̲ákash.

[192] [193] [551] [769] **64**, 1. hû't, "this one", forms one of the substitutes for names of deceased persons, which no Indian dares to pronounce. Hû't refers to a person standing visibly *before* the speaker, and it is remarkable that the dead are referred to by this pronoun, and not by a pronoun marking distance out of sight, like hûkt, hû'kta etc. Cf. hû't hishuaksh, **64**, 9., gén, **64**, 2., hû'nk pl'sh, **64**, 5., **68**, 11. etc. The subject nánka kukíaks does not exclude the use of the subject pronoun sha, *they*, the account being worded in the conversational style.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10.

64, 1. Tetĕmńdshish or Aunt Susie is one of the numerous female "doctors", who eke out a scanty living from some patients of the Klamath Lake tribe. She received the above name for having been a washerwoman to the soldiers stationed at Fort Klamath, and the nickname Wúya-ak was bestowed on her on account of her predilection for small sucker fish.

64, 2. sämtsálya. The means employed by her to discover that Dr. John had cast upon the patient a spell of a deadly character, were the singing or recital of tamánnash songs, and the *dreams* which she had on that subject. Her tamánnash songs had *seen* those of the accused conjurer. See 65, 9. The great majority of the tribe still believes in the possibility of witchcraft.

64, 7. The two sentences contained in this line anticipate the result of the whole trial, and the popular verdict. The proper place for them would be after 65, 15.

64, 9. Tuá ni etc. The defense made by Dr. John in his own case is not an unable one, nor is it devoid of oratorical powers. But if the arguments were delivered in the order as given by Dave Hill, they ought to have followed each other in a more logical order to attain their full effect.

64, 10. wák liah etc. The logical connection existing between this sentence and the foregoing has to be supplied by: "why should he have been my personal enemy?"

64, 10, 11, 13 etc. i, ik stands here for ăt (*ye*); because, when the headchief is addressed in council, all the others are addressed also. Lóli stands for lóla i. The trial took place on Williamson River.

64, 13. kúkamtchish. The distributive form is used here instead of the absolute verbal k'mû'tchish, because old age comes on *gradually, by degrees.*

64, 16. tchí ínsh instead of tchí nish; the language likes juxtaposition of two short equal vowels, even when a metathesis is required.

65, 8. Kátak etc. Aunt Susie's opinion, given just after Púkiah'a death and some time *before* the trial, did not fail to have a striking effect on the superstitious judges and tribe, for her arguments perfectly agree with the national ideas. But to us the arguments seem so weak, that no conviction seems justified, if not based on other evidence.

65, 9. nä'nsak etc. "Your defense does not disprove any of the points advanced against you."

65, 11. K'mukámtsam nä'-ulaks: "the old customs of the people."

65, 16. The second account of this tamánnash-case was obtained a few weeks after the trial; Dr. John was present at the agency buildings at the time of the dictation, furnishing the facts to my informant.

66, 4. ká-ishnank etc. This underground jail was in such an unhealthy condition that Dr. John could not have lived in it through the tenth part of his long term of imprisonment.

66, 5. Tchikéskni and Skélag, names of two watchmen (i-álhish); the chiefs appoint watchmen from time to time. Skélag is "the young weasel" and Tchikéskni "man living at Tchikési camping-place". They were armed with pistols to foil any attempt at escape.

66, 10. nä'dshek for nä'dsh ak: "the only one". Compare nádshiak, 60, 21; waítak, 56, 7. and *Notes.*

66, 12. shishi'tilatk. The past participle often stands for forms of periphrastic conjugation: shishítilatko gi, they *were* carrying in their dress. Cf. illólatko, 55, 20.

*539 593 77, 1. The name Púl is pronounced in very different ways, and most people think it is the English name Ball; Póluk is Pō'l hû'k; tchía, "lived", would be preferable to t'shín in this connection.

[192] 77, 2. 3. kä'tsa, kétsa properly means to cast away; here: to abandon, leave; almost identical with wutódsna occurring below, 78, 2.

77, 4. säwána sas: he did not give many horses for her to her parents.

78, 8. pállank sas. This shash properly refers to Pámpi and his family, for Púl's wife took the dug-out canoe of Pámpi and rowed with it to the soldiers. This was in the northeastern part of Upper Klamath Lake, and occurred in the winter of 1876–'77.

[103] 78, 13. É-ustat is the location of the old agency buildings at Koháshti, in northeast corner of Upper Klamath Lake.

[192] 78, 14. hí'-i. On that occasion Ball left his wagon in the midst of the woods; hí, hí-i means "on the ground".

[657] [692] [697] 78, 15. nä'ulχa sha pä'n. About the middle of September 1877 a strong escort of Indians brought Ball and his wife to the "law-house" at the Klamath agency to be tried by the chiefs. A delay of several days occurred before he was confronted with the judges, and during the time he was imprisoned at the "skúkum-house", a strong log cabin at the agency serving as jail. He is still a very young man, and on being brought there he was allowed to ride on horseback with a rifle on his shoulders. His father is an Indian from the Spokane tribe, and Spúkän is his name.

[192] 78, 16. sχókta, to pay a fine; to be fined (by the chiefs). See: "Legal Customs", 62, 5.

GAMES OF THE KLAMATH LAKE PEOPLE.

OBTAINED IN THE KLAMATH LAKE DIALECT FROM MINNIE FROBEN.

I.

*539 525

É-ukshikni shákĕluk shî-î'χaga yámnash, wátch, skútash tchish.
The Lake people in gambling win from each other beads, horses, blankets also.

Vû'nip shulshéshlank; láp mû'mĕni, sχû'tash tchish lápi ndshekáne.
With four (sticks) they play the stick-game; (there are) two thick (sticks), skin-covered sticks also two slender.

Ndshékansh sha sχétchashtka shlín, mû'mĕnish toksh a yû'shakĕnank 3
At the slender (sticks) they with index and middle finger guess, at the thick (ones) however (they) with index finger

shlín; vû'ish sha klátchnank shlín, tχopowátka tch lénank shlín. Wû'ishtka
guess; at the vúish they moving hand sideways guess, with the thumb also making a side move they guess at. By the vúish

toks sha nā'shak kshē'sh wí-uka; sχétchashtka sha láp wí-uka kshē'sh,
they only one counting-stick (can) win; with index and middle finger they two win counting-sticks,

yû'shχish spélshisht. Tchúi sa kĕléwi udúiwisham î'χaguk nánuk. 6
the index having put forward. Then they stop, from the losers when they have won all (stakes).